BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXVII. No. 32

AUGUST 7, 1930

New Series
Vol. XVIII. No. 32

Pacific School of Religion Berkeley, Calif.

Thy Kingdom Come!

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THE EDITOR

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE BIBLE ITS OWN INTERPRETER

Photographic processes of making plates for Scripture portions are playing an increasingly large part in the publication work of the American Bible Society. In Algiers the Society is publishing an edition of the Gospel of Luke from plates made by photographing Arabic copy handwritten by a native scribe. In the eyes of conservative Mohammedans this makes a much more pleasing book than when the text is printed from type. From one school in a southern state where the American Bible Society supplies Bibles for the children comes the following story: "The names of the children were written in the Bibles which were supplied them. When one little girl saw her name on one she could not believe it was hers because she had not paid for it and handed it back saying 'My Pa is too poor to pay for it and he don't like us children to read it anyway.' However she took the Bible and kept asking her father about hard words found in it. Some months later she told her teacher that 'Pa keeps my Bible so much I don't have a chance to learn my verses; but he don't holler at us and fuss at Ma like he used to and I like my Pa now.'" Since 1835, when the American Bible Society began its service of providing embossed Scriptures for the blind, the Society has issued 78,614 volumes, the largest continuously rendered service of this kind by any organization in the United States. A small schoolboy in China bought one of the American Bible Society's Gospels with money that his mother had given him to buy a cake for his lunch. His teacher reproachfully took the book away from him fearing that he had squandered his money. In trying to learn about the character of the book the teacher became so interested in it that he was not able to put it down. Finally he was converted to Christianity by reading the Gospel that his "foolish" pupil had bought.

IF THE ORGANIZED DRYS CEASE WORK

Prohibition would be erased from the Constitution and quickly blotted from the statute books if the organized efforts of its friends should cease, writes Ernest H. Cherrington, General Secretary, World League Against Alcoholism. Eternal vigilance is the price of freedom from the debauching, corrupting and enslaving liquor traffic. So long as a group of wealthy men, some of whom control immense distilleries while others are interested in other possible phases of the exploitation of the people at large, heavily finance the assaults made upon this beneficent social legislation whose values are distributed to the bulk of the American people, it will be necessary for those who are concerned about American high-speed industrial civilization to guard their hard-won liberty from the return of the liquor traffic. Should the friends of prohibition abandon those organizations through which alone they present an effective front to the enemy, the liquor consumption in this country would, unquestionably, far exceed any record set in the past. The wealth of the land which has been so greatly increased under prohibition would make possible larger consumption of intoxicants. The increase in population during the dry decade would offer more potential liquor customers. The discouraging effect of a repeal of the prohibitionary laws would break down inhibitions which have been built up during the dry period. Repeal of the Eighteenth Amendment would be equivalent to a confession that the theory of prohibition was wrong, that the use of intoxicating beverages was right and proper and that society deliberately placed its seal of approval on their consumption. Coupled with the return of the licensed liquor traffic under whatever system might be adopted, there would be a like return of that political corruption which seems to be its inevitable accompaniment, whether legalized or illicit. There would also return those vice centers which were plague spots in the life of our great cities. Inevitably slum sections would develop. The standard of living which has been raised so high under prohibition would be lowered since the diversion of large sums of money to the liquor trade would make it impossible for hundreds of thousands to continue payments upon homes they are buying, to meet rentals in desirable neighborhoods, to continue that scale of living which has been possible to the great body of the people only since the abolition of the licensed liquor traffic.

SUGGESTED PROGRAM FOR EACH CONGREGATION

The recent message of the Federal Council of Churches recommends observance of October 5, 1930—"Church Rally Day" for emphasis on family church attendance at the beginning of the new church year, preceded in the month of September by a thoroughgoing visitation of the parish. Workers should be sent to all indifferent members, reminding them of their church responsibility. November 23, 1930—"Thanksgiving Sunday." There should be a worthy autumn ingathering in every church. The evangelistic work during the autumn may well lead up to Thanksgiving Sunday as Membership Day. January 4-10, 1931—"Week of Prayer for the Churches" for Bible-reading, meditation and public services. February 18-April 5, 1931 "Easter Sunday." Emphasize regular church attendance, worship and the devotional life, especially personal and family devotions. Plan down town theatre or church noonday services for one or two weeks preceding Easter. It is suggested that both Palm Sunday and Easter be made days of great ingathering of new members into the church. May 24, 1931—"Pentecost Sunday." The fifty-day period from Easter to Pentecost to be used for the special care and culture of the new members already received and for further evangelistic ingatherings, making Pentecost Sunday an evangelistic climax.

PREPARING FOR A WORLD'S CONVENTION

To arrange for the Eleventh Convention of the World's Sunday School Association which will be held in Rio de Janeiro in the summer of 1930, Robert M. Hopkins, D.D., LL.D., General Secretary of the World's Sunday School Association sailed on the S. S. *American Legion*, July 11, for Brazil and other countries in South America. In Rio de Janeiro all preliminaries will be arranged with the local convention committee whose organization will be perfected at that time. Herbert S Harris, Secretary of the Brazil Sunday School Union, has been active in the matter since the invitation from Brazil was accepted at the Tenth World's Sunday School Convention, which was held in Los Angeles in July, 1928. Plans for the transportation of delegates from North America, as well as from other parts of the world, are being made and information can be obtained by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City. It is fully expected that at least 500 delegates will go from the United States and Canada. John T. Faris, D.D., of Philadelphia, also a member of the World's Sunday School Association, who is gathering materials for a book on South America will join Dr Hopkins in the conferences with the Convention Committee in Rio de Janeiro. After remaining three weeks in Brazil Dr Hopkins will visit other countries in South America in the interest of the general work of the World's Association as well as that of "Rio de Janeiro—1932." In turn he will go to Uruguay, Argentina, Chile, Peru and return through the Panama Canal.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 32. | AUGUST 7, 1930 | New Series Vol. XVIII. No. 32.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Thy Kingdom Come!

IT IS easy to say words—too easy; we become careless. Now and then we ought to ask ourselves just what we mean. For instance, in the Lord's Prayer, do we mean that we desire a kingdom? Do we Americans who boast of our democracy pray for a king? Well, if the king were perfect, if he were absolutely wise, just and merciful and could make people act wisely, justly and mercifully toward us and others, we might like to have a king rule over us. And we think God is such a person. His kingdom is to be desired because it is a social order in which he exercises just this sort of control. But we do not now see such a state of affairs. The front page of the daily press constantly reminds us that the kingdom has not yet come. Still, we hope for it and so we pray.

But when some storm of evil, such as the great war, breaks upon us and seems about to overwhelm us, we become desperate and, departing from the usual formula of words, we cry out, "Why does not God stop it?"

> "Thou who are mighty hast forgot;
> And art Thou God, or art Thou not?
> When wilt Thou come to save the earth
> Where death has conquered birth?"

The evil continues. God does not stop it. He cannot stop it. The possibility of evil is involved in the very nature of the world and of man. Man cannot have the power to do right and to be happy unless he also has the privilege of doing wrong and of making himself and others unhappy. It is the price of freedom and of moral dignity. God has made man in the image of Himself, that is, with the power of creating his own environment, of directing and controlling his own actions. If he chooses to harm himself or others he is free to do so. God does not stop him. And, so far as we know from experience, He will not do so in the future. The kingdom, the perfect social order, must come another way.

Experience teaches us that the kingdom comes slowly, very slowly, through personal and social self-control. Nor does this conclusion eliminate God. On the contrary it emphasizes the intimate fellowship of the divine and the human. It shows the way in which God exercises control. The kingdom does not come upon us from without. Wherever man is, God is, for in him we live and move and have our being. When Christ Jesus spoke to George Fox it was not a long distance call. In fact George Fox turned away from every outward thing, far or near, in order that he might see the light and hear the voice within himself. Then he discovered the divine power that was bringing his whole being into harmony with God. From that moment he could work consciously and intelligently with God in setting up the good and putting down the evil. Divine authority over evil does not impose itself from without. It exercises itself within. It does not break the human will. It transforms and guides it, making it more effective in controlling human action. And the process is slow.

There may be saints who have leaped with one bound to the heights of perfection. But for the most of us who look longingly to the higher ground of the kingdom, progress is slow. Perfect control has not yet been attained. The tongue is still an unruly member. There is an imperfect control of feelings and desires as well as of words and actions. How many of us live in the Thirteenth chapter of First Corinthians or in the Sermon on the Mount? The answer is not found in a formal profession of holiness but in the daily life and in the silent recesses of the heart. How many of us are governed by the love that thinks no evil and is not provoked, that is kind and unselfish, that endures all things and never gives up? In accordance with the Golden Rule how many consider the best interests of others in business deals and grant to others that full freedom of intellectual convictions and religious beliefs which we claim for ourselves? However advanced some of us may be, not many have completed the course which leads to perfect self-control. But we are learning, we are pressing on. Taking life as a whole there is a higher standard of personal righteousness and goodness among men now than in former times—in morals, in business, in public conduct.

But personal control is not sufficient in itself, because man does not live by himself. He lives in families, communities and nations. He is social and not solitary. Therefore he must develop social self-control. This he does through organization, law, education, religion, fellowship. Here also the divine works through the human. Paul taught that governments are ordained of God. As the Quakers experienced the political changes of the seventeenth century in England they acknowledged new governments as having been set up by the power of God. Imperfect as they were, to a certain extent they embodied the spirit of God. They were promoting social righteousness. The

more completely they administered the law of righteousness, the more fully they expressed the divine spirit. So with other social institutions. Only in part do they express the divine will, but they express it more fully now than in former times. Gradually, although far from the goal, the human race approaches that stage in which it exercises self-control. Prayer for the coming kingdom is not vain repetition. It is already being answered.

Of the many lines of thought that may suggest themselves in this discussion two come to the writer's mind. First, definite training in personal self-control should begin with birth. The child begins to form habits as soon as he begins to breathe. If he does not form habits of control he will form habits of passion, disorder, weakness. And if he grows up to be a pouting, easily angered, vacillating, dishonest, self-centered boy, the blame will not rest on the disposition that the Lord gave him. Those who have the care of him will be largely responsible. The remedy here suggested is not the baptism of the Holy Spirit some twenty years after his birth but prayerful, careful, thoughtful training from the day of his birth. And for divine assistance it is not necessary to hunt up God nor to implore him. He is at hand ready to help. He is already helping. His Spirit makes every possible contact with growing human life. All he asks is cooperation. He must have it if the desired perfection is attained.

Secondly, while the Christian church has been the standard bearer of righteousness through the ages, the kingdom of God is not limited to the membership and activities of the church. The disciples of Jesus tried to stop a certain man from doing good deeds because he did not belong to their circle. Jesus showed them that their circle was too small. He acknowledged the work of the man, whom they were excluding, as of equal value with their own. Ultimately it accomplished the same good results. In whatever form goodness expressed itself its source is in God and its effect is promotion of the kingdom of God. If the church loiter or fail, God will find other ways of cooperating with mankind for salvation. As Christians, it is our duty and privilege to lead in spiritual uplift and social righteousness but we do not have a monopoly of ways and means. God's Spirit moves where he pleases. He is not limited to our definitely prescribed lines. Wherever and whenever he develops in men the qualities that belong to the character of God, so far has the kingdom come, for the fruit of the Spirit in human life is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control; and of such is the kingdom of God.

SAMUEL L. HAWORTH.

Ten Days on the Republic

A Second Shipboard Letter From the Editor

TEN days on an ocean liner and it is not ten days in a barroom, either. After reading and hearing of the guzzling and orgies that take place on many liners it is a great satisfaction to be on a ship that has no bar and on which liquor is apparently taboo, or practically so, by personal habit and common consent. Naturally, while these ships were owned and operated by the United States government, the inhibition of the Eighteenth Amendment was in force. The company now operating them is maintaining the same policy.

One expects plenty of time for lounging and leisure on shipboard—especially on a comparatively slow boat such as this. However, one finds his time about as busily occupied as at home, particularly when he is a member of a high-powered group such as the Eddy Party. Not only are the forenoons given over to lectures and discussion—there is the Eddy Party library of books covering subjects to be studied this summer, and we are expected to read as many of them as possible. In addition to these lectures "according to program," others are provided "by request" for most of the afternoons, being given by talent discovered on the boat. There have been lectures on Humanism, on the Psychology of Religion, on Sex Relationships, on Psychiatry and Child Training.

Then there are several social functions on shipboard arranged by the recreation director. Last night, for example, there was a masked party and march, which tested the resourcefulness and ingenuity of those participating. Just what training and experience we have had for judging such a performance we defy anyone to discover, but assisted by two capable ladies, we announced the awards and have not thus far been tossed overboard. Tonight there is the usual concert. Feeling one's self a part of the group, one is inclined to participate in the group activities, at least as a spectator.

MOVIES IN THE MOONLIGHT

On two or three evenings there have been moving pictures—outdoor ones. Imagine a screen run up on one of the masts and passengers standing out on the decks watching the performance. The pictures are a little faint at first in the early twilight, but as twilight deepens they become clearer. Above and a little to one side of the screen, appears the new moon, a bright star near one of its points, and across the shimmering waves gleam pale Luna's silvery rays. On the screen itself, "Hearts in Exile," transports us to distant Russia and then on to more distant bleak Siberia as we follow the fortunes of those who were cruelly exiled under the ruthless despotism of the old Czarist regime. It appealed to us as rather fitting that we who expect to be in the land of the Soviets soon should be reminded of the dark pit of persecution and corruption out of which Bolshevist Russia has been digged.

While we are on our way to study conditions in Europe, we have been reminded that we have serious problems at home which demand our earnest consideration and our constructive efforts. Hence, in addition to the masterly survey and interpretation of world situations — in Russia, India, China, etc. — given by Sherwood Eddy, a few members of the Group have been called upon to present various phases of American life and trends. On one day Charles Taft, son of ex-President Taft, told of progress in securing better city government as achieved by independent political organizations in his home city of Cincinnati. He was followed by U. S. Senator Burton K. Wheeler who urged personal responsibility for righting political abuses in state and national life whereby the public good is sacrificed to private interest. On another day, the subject of peace and

our international relations was envisaged. Probably because he is a Quaker, the writer was asked to present the disarmament situation. Professor Francis B. Sayre of Harvard, son-in-law of ex-President Wilson, gave an admirable discussion in favor of the League of Nations, while Mrs. John Glover Wilson of Baltimore reviewed practical efforts for peace through international contact and cooperation.

GOLD STAR MOTHERS WE HAVE MET

If we needed an impressive object lesson of the tragic cost of failing to adjust international differences by conciliation and reason rather than by war, we have three hundred such object lessons on board. We refer to the gold star mothers and widows on pilgrimage to France to visit the graves of their loved ones. They are accompanied by an army officer and by a hostess who look after their wants and comforts. Without lack of due sympathy for them, the question has been raised as to the wisdom of this pilgrimage venture. Does it not open old wounds that time might better be allowed to heal? Is there not some danger of reviving the war-time feeling and of reglorifying the death of the soldier? We do not say—but it is of interest to know that others have voiced such queries.

Apart from these questions this contingent of gold star mothers offers an interesting study. We cannot but wonder how they were selected. Comparatively few appear to be American born and it is desirable if not necessary that the hostess is herself manifestly a foreigner with the gift of European tongues. Moreover, the intelligence quotient of these three hundred women is evidently below the average. For the most part they seem to come from the lower strata of our national life as found in the more congested districts of metropolitan areas. Certainly these mothers should have the same privilege as others to visit the graves of their sons, but it will be rather unfortunate if they are looked upon in Europe as being truly representative of American motherhood. We are speaking only of the group on board the *Republic*.

TOO MANY GODS IN THE WAR

Following a lecture on religion the other afternoon, Dr. Wile, New York psychologist and psychiatrist, was asked why the youth of today is inclined to be irreligious. Immediately flashed the reply, "Because there were too many gods in the Great War." Whereupon our Dayton neighbor editor, Walter Locke, drew upon his memory and reproduced these lines, published in the war period:

"God heard the embattled nations sing and shout,
'God *strafe* England' and 'God *save* the King.'
God this, God that and God the other thing.
'Good God!' said God, 'I've got my work cut out.'"

Referring to intelligent tests, in a lecture given yesterday Dr. Wile remarked in passing that the highest intelligence quotients found during the war were those registered by the Conscientious Objectors at Leavenworth Prison. Readers may make their own deductions.

It is a fine thing for a party such as ours to have ten days together on shipboard, meeting together continually, at the lecture and discussion hour, in the dining room where we have our own tables but change around among ourselves, at games on the recreation deck, etc., coming into a close comradeship. Already many, if not most have become close and even intimate friends, calling each other by surname or given name without thought of title. Personally, we knew practically none of these Eddy Party people when we met in New York but we now feel as though we had long known many of them. When we get to London tomorrow we become "The American Institute of International Relations," but today we are just a group of folks and friends.

JUST FOLKS AND FRIENDS

Coming as we do from all walks and sections of life, it has been interesting to find in how many cases we have mutual friends and acquaintances. Just to mention a few instances that occur as we write: The Rev. Wade R. Clarke of Saco, Maine, and the writer are both friends of Lindley M. Binford, Clerk of New England Yearly Meeting. John R. Ewers, nationally known minister of Pittsburgh, first wanted to know if I were a brother of his good friend, Chas. M. Woodman! If in going abroad I had as one of my objects the satisfaction of enjoying or enduring my own personality for a while, free from confusion with that of my dear pastor, that object was foiled at the very beginning of this voyage. The Footes of Swarthmore know all my friends of that college town, including the Hulls and the Roberts. Professor Domm, Professor of Bible and Religious Education at North Central College, Naperville, Illinois, has asked after Edgar Stranahan and Clarence Pickett. Incidentally, Professor Domm and I found that we had both spoken in the same Quaker meetinghouse, the little red brick at Pelham, Ontario, and each when Fred L. Ryon was the Friends minister there. Miss Hart of Wellesley College has spoken appreciatively of Moses Bailey. Rabbi Isserman speaks highly of Raymond Booth of Toronto and Rabbi Mark is enthusiastic over Tom Jones and the work he is doing at Fisk. The Rev. Wm. Wallace Rose of Lynn, Mass., responds eagerly to my inquiry regarding Harold Chance and adds a word of admiration for Mrs. Harold. The Rev. Edgar Lowther, formerly of Wichita, now of Oakland, California, shows his enthusiasm for President Wm. O. Mendenhall. We could extend these personals but we have sufficiently illustrated the point.

SMOKE WITHIN AND FOG WITHOUT

In our opening paragraph, a feeling of thanksgiving was expressed over the fact that drinking is not in evidence on the *Republic*. We are constrained to say that our satisfaction is partly neutralized by the amount of cigarette smoking we have been called upon to endure and particularly on the part of women and girls. There is no escaping it anywhere. We thought we had become accustomed to women's smoking, and so we had in a general way—with mental reservations. But on this voyage we have had ample opportunity to observe how insistent and imperative the habit has become with them. For the older women, whose future is considerably behind them, pardon the contradiction, we have little concern. With few exceptions, however, the most confirmed smokers aboard are young girls, some of whom puff almost continuously. How it can help having a very deleterious effect upon them and the coming generation we cannot see. One of these girls, for example, is a bright, winsome Miss, a recent college graduate with the humanitarian and social impulse—the daughter of a genial and devoted Bishop. He himself is a cigarette smoker and is reputed to be one of the best bridge players on board. The other day we saw him ask his daughter for a match, light his own cigarette and then light hers. "O, tempora! O mores!" We agree with a war mother whom we overheard lamenting the fact that the world is turned upside down. She, however, was bewailing the fact that whereas in her youth the butcher gave liver away, we now have to buy it as a choice and expensive cut.

Although the weather as a whole has been all that could be asked for on an ocean voyage, we had a day or two of fog. On Saturday evening early the fog horn began blowing, blew all that night and all day Sunday and into the second night. For all that time, the weird, hoarse "horn" sounded, blowing every fifty-five seconds, continuing for five seconds. During the Sunday religious service, the speaker, Sherwood Eddy, though he might be in the middle of a sentence, had to stop once every minute for the space of the five seconds which marked the period of the blast.

HERE'S TO OLD IRELAND!

We are writing these sketches on July 4th and are reminded that one year ago

today Ward Applegate and the Editor drove through Ohio on the way to Firth Island in Georgian Bay, Ontario. Today we have been feasting our eyes on Ireland's verdant landscape. About noon we came in view of her southern shores and with the passing of the hours our enthusiasm has steadily mounted. We can appreciate, as not before, why the land of Erin is called the Emerald Isle. Ten years ago on a bright Sunday afternoon we first looked upon the cliffs of Merrie England and the memory of that pleasant impression has remained vivid. As our ship pulled in toward Queenstown today, we had a similar experience and we have found the Irish panorama even more attractive than that of the English, partly, perhaps, because our view has been nearer and more advantageous. At first, the coast appeared rather dark under the clouds, but presently, as the sun broke through here and there, the County Cork was fairly illuminated, the varied shades of Ireland's color being effectively set forth. The fields, distinctive and clear-cut, set off from each other as in southern England, are most pleasing to the eye. On one upland we counted fifty fields, the total effect being that of a patchwork quilt. At one point we noted a little river, winding down alluringly between the sloping fields.

As we approached the cobb or Queenstown roadstead, a rowboat put out to meet us, bearing the pilot. When he arrived on the bridge and shook hands with the Captain, there was no vestige of doubt as to whose shores we had approached. The very map of Ireland was on his face. Our ocean-going ship does not dock at Queenstown but anchors in the harbor, through which we can almost glimpse the town around the bend, and a few miles beyond is the well known city of Cork. In the harbor near the shore lies in sections the great hulk of the ill-fated *Celtic* that suffered disaster in a violent storm some time ago.

A large boat comes out and is lashed to the *Republic* and for two or three hours trunks, lighter baggage and passengers are taken aboard the smaller vessel for Queenstown. And mail—tons and tons of it. We hardly supposed all Ireland got so much mail. Meantime, Irish lassies come aboard the *Republic* and display for sale Irish linens and laces and an old man hawks a collection of Irish shillalahs. The Editor almost fell for that walking stick he has promised himself.

Independence Day with little American flags for favors in the dining room, Independence soup and Patties a la Declaration on the menu, patriotic airs by the orchestra—and a free Ireland in the offing! Not a bad combination for the Glorious Fourth at that. W. C. W.

Off the Coast of Ireland
July 4, 1930.

True Christian Leadership

A Study in Efficient Eldership Among Friends

BY W. L. PEARSON

THEORETICALLY the Society of Friends is fifty years ahead of any other Christian denomination in the matter of church government. But Friends have been practically slow in the matter of efficient church government, for two reasons: The progress of democracy is naturally slow, with serious backsets, and Friends as a body have never supposed the Society needed good government; whereas, its pure principles naturally require the best and most practical government for promoting the purest principles and doctrines of the Gospel.

Friends have dared go all the way with Christ in proposing the Theo-demo-cratic spirit in church affairs: which only means that pure government, ecclesiastical and civil as well, must possess the spirit of democracy dominated by the Spirit of God. Neither theocracy nor democracy is a *form* of government, although both are essential spirits in sound, enduring government. The old Greek, Hesiod, 763 B. C., held: *Vox populi, vox Dei*—"the voice of the people is the voice of God." The Prophet Samuel did not think so; Jeremiah didn't think so; Jesus didn't think so. Pope knew better:

"The people's voice is odd;
It is, and it is not, the voice of God."

The Christian principles of church government were better understood by Friends two hundred and seventy-five years ago than ever since the death of George Fox in 1691. The first Friends rightly stressed the personal empowering, leading and trustworthy teaching of the Holy Spirit, guiding them onward into all the truth, as Jesus declared he would; but without holding the then prevalent error of a *jure divino* or absolute form of church government, which alone would be thought acceptable to God. Later Friends have to this day neglected to complete and perfect the almost ideal form of church government which the first generation of Friends, like the first generation of Christians, began in perilous times to construct. They rather sought to perpetuate the essential spirit of Christian government without the appropriate presbyterial and representative form of government which the Holy Spirit began to use through the apostles and prophets to develop the most ideal form of church government yet known, for the propagation of the truth and the way of eternal life. Neglecting thus to develop and adapt their government to evangelization, the primary and unwavering purpose of all genuinely Christian leadership, they gradually failed to understand both the Holy Scriptures and the Holy Spirit who inspired them. Hence, "with the best beliefs in the world Friends are often as far from believing them as are other denominations." "The Government of the Society of Friends is a form of democracy which is too extreme to prosper."

These are the words of one among more than a score of leaders that have withdrawn from the Society in forty years, for lack of understanding the principles of New Testament and Friendly church government, and for the lack of interest to re-study and conform them to those principles.

That it is absolutely necessary for Friends to re-study the basic principles of their system, doctrinally and governmentally, to revise the form of government in order to clarify it, and to correct inconsistencies in its application, is increasingly clear to thoughtful Friends. The principles are sound. The weakness is in the misinterpretation and the misapplication. It is not so much the revitalizing of the elders—although that may not be wholly neglected—as the revitalization of the meetings on Ministry and Oversight, that is necessary, as the late John R. Cary foresaw.

I. REVITALIZATION

ITS CONSTITUTIONAL AND BIBLICAL BASIS

In the Constitution of the Five Years Meeting of Friends, the Form of Government well says, "The Local Meeting on Ministry and Oversight is composed of all the ministers, elders and overseers of the Monthly Meeting." A careful study of the Form of Government shows that they are all, officially, a body of elders, of differing, yet related spiritual gifts, equal in authority, who appoint their own clerk, and make reports to the superior meetings on Ministry and Oversight. (Part II, Ch. XIV. Cp. Chs. VII and VIII.)

This Constitutional Form is based upon principles operating in the early years of the Friendly movement. As early as 1653 certain evangelizing elders from the northern counties of England met George Fox similarly working northward into Yorkshire. In 1656, Richard Farnsworth, William Dewsbury and others of them called a council of representative elders from the churches in surrounding counties to meet at Balby in Yorkshire. Here we find presbyterial and representative principles already

taking form several years before monthly and quarterly meetings were first established. This early development runs almost parallel with a similar one in the tenth to the fifteenth chapter of the Acts of the Apostles. The call is addressed to "the elders and brethren" after the manner of the Apostolic Letter from the First Christian Council at Jerusalem to the Gentile brethren at Antioch. (Acts 15:23.)

The origin and influence of these New Testament principles are traceable from Moses down. In the history of Israel the elders, who were designed primarily for spiritual leadership, had a powerful influence, regulating social as well as religious customs, and even political movements. On occasions of political crises and conflicts, they sometimes dominated the whole people. Ordinarily, however, the two rival powers of royalty and hierarchy—of kings and priests—alternately ruled or misruled the people. Hence, the elders never developed the spiritual leadership designed by Jehovah and instituted by Moses. Rather in the name of Christ, the elders, mostly Pharisaic scribes and priests, had become hard-hearted, even cruel and corrupt. But they, in turn, were often dominated by the rationalistic Sadducees, who were put forward by the Roman Governor.

Within a few years after Pentecost many elders and priests were converted, as also Grecian Jews. (Acts 6.) Of these last the first seven deacons were chosen, and the Diaconate was accordingly established; of which one finds more in First Timothy and Phil 1:1. The higher gift and office of eldership and Spirit-filled Christian elders seem to have been first recognized in the Gentile churches. Their necessity seems to have been first discovered by or revealed to the missionaries, Paul and Barnabas. (Acts 14:23.) Those Gentile Christians were not only born of the Spirit and "baptized in the one Spirit into the one body of Christ;" they "were being progressively filled with joy and the Holy Spirit." (I. Cor. 12:13; Eph. 4:3-6, 5:18; Acts 13:52.) (The tenses in the last two references are progressive imperfects.) Paul, the most constructive founder and builder of churches, was careful to have elders "appointed, apparently by show of hands, in every church."

Outstanding passages in the Old Testament have already been mentioned. (Ex. 18:15-26; Nu. 11:16-30.) An outstanding passage in the New Testament touching Christian elders as distinguished from Jewish elders is in Acts 20:17-32. Here they are strictly charged to "take heed unto themselves, and to all the flock, in which the Holy Spirit had appointed, or constituted, them overseers (incorrectly rendered 'bishops'), to feed the flock of the Lord, which he purchased with his own blood." These same elders, who are here most solemnly charged with feeding and overseeing the Lord's flock, are again clearly recognized as the "pastors and teachers," among whom are doubtless to be included, officially, "apostles," "prophets" and "evangelists." (Eph. 4:11. Cp. Acts 15:4, 6, 22, 23; 16:4.) Such are the elders who were the spiritual leaders in all the early Christian churches. I Thes. 5:12; I Tim. 5:17, where the elders are mentioned by a Greek word meaning "foremen;" Tim. 1:5. Cp. I Tim. 3:1-7 (where the good work of "overseer" is sought by some elders). Even the Apostle Peter, so far from presuming to be a Roman Pope, regards himself, in his official relation to the church, as "a fellow-elder with other elders tending the flock of God." Thus he interprets the risen Lord's personal charge to him as an elder and pastor, although he was an outstanding apostle. (Jn. 21:15-17; I Pet. 5:1-4.)

Hence it was, in the First General Council of "the apostles and elders with the whole church," 50 A. D., in dealing with a very difficult fundamental problem, that the appeal is made first to the apostles and elders together, and James the Lord's brother, not an apostle at all, was the Presiding Elder, as we should say, in the Yearly Meeting on Ministry and Oversight, where his counsel prevailed. It was after the apostles and elders had united in that notable Magna Charta of Christian Liberty, that they considered the matter "with the whole Church." It was thus that "unto the Gentile brethren in Antioch and Syria and Cilicia" were issued the "decrees," which seemed good to the Holy Spirit and to them, upon whom—upon some years earlier, upon some more recently—"God had bestowed the Spirit, cleansing their hearts by faith." (Acts 10:44-45; 11:15-18; 15:17-29, etc.)

One should not contend for a *jure divino* form of church government, nor define it too absolutely, as the Apostolic Church did not, lest the unity of the Spirit and the fullness of divine love be hurt. Yet, without pressing points too far or contending unduly, it is clear that there were originally only two offices in the spiritual leadership of the church: The eldership, including all whom Friends designate as "ministers, elders and overseers;" and the Diaconate, including deacons, possibly of both sexes, who were assistants to the elders in the apostolic churches, and who are yet found to be practical helpers in several Christian denominations. Practical Christian revitalization of the Local Meeting on Ministry and Oversight should discover the fitness and function of Spirit-filled deacons and deaconesses. Every elder and every deacon must possess some practical spiritual gift or gifts, and above all he or she must be filled with the Holy Spirit and power for service. Without such Christian and Friendly ideals kept in view, it is vain that we hope for practical spiritual leadership in the churches. (More on this point later.)

As already indicated, in the New Testament the eldership is a body of spiritual leaders, "foremen," sometimes called the presbytery, in the local church. Among evangelical Friends it is usually called the Meeting on Ministry and Oversight, composed of ministers, elders and overseers, names that designate "stations" due to differing gifts in the one "office" of the eldership. As having the oversight of the flock of Christ all elders are called overseers (which is incorrectly translated "bishops"), since oversight is *one* function of the eldership. As feeding the flock and instructing the members in sound doctrine, the elders are all called "pastors and teachers." As examples and ensamples of gravity and prudence, they are called presbyters or elders.

Likewise the minister, or preaching elder, bears different titles in the Scriptures. As bearing the messages of the Lord, he is termed a messenger, or an apostle. (Mal. 2:7; II Cor. 11:23; Acts 14:4.) As clothed with authority to proclaim the will of God to a world of sinners, in order to reconcile them unto him, he is termed a prophet, or an ambassador. (Acts 11:27, 28: 21:9; II Cor. 5:30; Eph. 6:20.) As expounding the wisdom and counsel of God, he is termed "a steward of the manifold grace and mysteries of God." (Lk. 12:42; I Cor. 4:1, 2; I Pet. 4:10.) As engaged in evangelizing and ingathering, he is termed an evangelist, and a minister. (II Tim. 4:5; I Tim. 4:6.)

In the New Testament, the word "pastor" appears in the singular only as a name of Christ, the "Good Shepherd," the "Pastor and Overseer of Souls" (a fair rendering of I Pet. 2:25b). With proper limitations this fact need not prevent the Local Meeting on Ministry and Oversight from selecting a leading pastor among the "pastors and teachers," the spiritual leaders of the church, and proposing the same as such to the Monthly Meeting. The Form of Government, by implication, provides for that course, "when meetings feel the need" of such service.

In the churches of the second century there often appeared such a leading pastor as a *primus inter pares*, "the first among equals," among the "pastors and teachers." Such a head pastor did not imply an "office" or a "pastorate," but a recognized "station" in the office of elder, as did theretofore "pastor and teacher," "apostle," "prophet," "evangelist." These were all callings, according to the "measure of one's gift or gifts" in the one office of elder. Likewise a Friendly Church, whether in the Five Years Meeting or not, should tend and feed the flock of God, under "the Pastor and Over-

seer of souls," and should ordinarily have a head pastor for the more efficient services of the body of pastors that compose the Local Meeting on Ministry and Oversight, just as every committee usually needs a chairman for greater efficiency. Rightly understood, there has never been any valid Gospel principle against it in the Christian Church, nor in the Society of Friends, nor in any Yearly Meeting, within or without the Five Years Meeting.

But the Gospel principle is always sacrificed where officialdom enters into church work, or where "stated" preaching and an "order" of services develop in the meeting for worship. Such practices violate the vital Christian and Protestant principle of the "priesthood of believers," as truly as did the refusal of the Israelites further to hear the voice of Jehovah at Sinai after he had personally spoken the Ten Commandments into their ears. It was not Moses that spoke them. Jehovah had already proclaimed: All of "you shall be into me a kingdom of priests, a holy nation," the same kind of priesthood of believers which was declared by Peter fifteen hundred years later. (Ex. 18:5-6; I Pet. 2:9-10.) Moses had sought by all means to prepare the congregation of Israel to hear and obey Jehovah himself. God, who is Spirit, "the Father of all spirits," evermore seeks to speak directly to the spirits of his people individually, whether as Jehovah, or as Jesus, or through human spokesmen. When they refuse to hear him, since they cannot cease to be religious, a hierarchical priesthood comes between them and him, and idolatry ensues. It is ever so with every religion.

But Moses always remained preeminently the prophet of Jehovah, the covenant God, above every other eminent calling. So does the true prophet in every age. Amid all low levels of life, work and worship, the true prophet keeps his ideals loyally and works toward them faithfully, if imperfectly. Open-visioned, practical, Spirit-led preaching is absolutely e s s e n t i a l in all evangelizing churches. Professional preaching should have no place in the Society of Friends, nor in any Christian church.

(To be continued.)

A change of great importance in the Government's activities in Prohibition enforcement will be made on July 1 when 2,500 Prohibition employes in the Treasury Department in Washington will be transferred to the Department of Justice. They will then be under the control of G. Aaron Youngquist, Assistant Attorney General. District attorneys throughout the United States will be summoned to Washington to confer with Attorney General Mitchell and to consider ways and means of making the prohibition laws more effective.

Leaders Confer at "Go Home"

Delightful Days of Fellowship and Study

WITHIN the boundaries of Georgian Bay in northeastern Lake Huron nature has broken the surface of the water by some forty thousand islands; islands that invite and allure for many reasons. It was to one of these that a small group of young Friends went on July 1 for a ten-day period of fellowship and study. In the friendly home of William P. and Ella R. Firth in Go Home Bay, with an environment of natural beauty, the members of the group in their work and play sought for responses and reactions which might help to correlate the individual, and Quakerism, to the Divine Will.

Members of the group were:

Mary K. Elliott, Oregon. Student in Social Work.

President Thomas and Esther Jones, Fisk University. (Leaders.)

Ruth E. Outland, N. C. Teacher.

Fred Swan, Brooklyn, N. Y. Student, and teacher-elect at Westtown.

Sara Holmes, N. J. Student and social worker.

Louis Jones, Chicago. Student in engineering.

Paul and Betty Furnas, N. J. Business, and home-makers.

Fred Haslam, Toronto. Business secretarial work. Boys' Worker.

Gordon Bowles, Japan. Anthropologist.

Violet Carroll, Toronto. Public health nurse.

Elizabeth Marsh, Five Years Meeting Y. F. Secretary.

Hannah Pollard, Canada. Homemaker.

Dorothy Cutler, Canada. Teacher and home-maker.

THE VARIED MEETING PLACES

Few Retreats have had more pleasing physical backgrounds than that provided at "Go Home." Summaries of Friendly experiences, and the subject of prayer were considered on the warm rocks at the water's edge. The deck of the "Aletis" with its impromptu pillow and rug upholstery, assumed the air of a schoolroom as questions concerning industry were plied. The spacious sunporch with its marvelous view over the bay provided a most comfortable setting for a discussion of the race question, world peace, marriage and divorce, and other subjects. The spruce trees kindly offered their shade while the group wondered over the future of Quaker education.

Looking back on "Go Home" days many events loom out so outstandingly that they should be included in a review of the Retreat. The first trip to "Go Home" from Penetang was made thrilling by the settling of a heavy fog which caused Jack, our faithful pilot, to tie up at a neighboring wharf for an hour. The group was willing, for during the interval English tea was served! One day was spent on Christian Island, where Indians now live. Near the ruins of the old fort where the Hurons made a last valiant stand against the invading Algonquins, and where the Jesuits established the earliest Mission, we sat and discussed problems of religion and authority. A most impressive picture remains of the famous 4th of July celebration, provided by the Canadian friends for the visiting friends from the States! A huge bonfire was built on the bare rocks of a neighboring island, and by its light a program featuring Paul Revere's Ride, the making of the first flag, High Spots in the Life of Tom Jones and other dramatic numbers, was ecstatically received by the patriotic spectators. It was an appreciative group that boarded each day the "Aletis" or the "Sand Crab" to cruise through the narrow, shallow channels, or into the wide deep spaces found in Georgian Bay.

It would be an incomplete report to omit the revelation that came of Dr. Firth's story telling ability—usually true (?) stories; that the Firth's island home provides an abundance of anything desired, even a much overtaxed orthophonic victrola; that the Aletis produced chiclet chewing gum in much the same profusion that the garden produced strawberries; that the entire island was a veritable flower garden of great beauty; that members of the group demonstrated great ingenuity in solving knotty problems having to do with the inability of wooden men to hear; that each member of the group will happily remember for years the great kindness of the Firths and their sister Esther Rogers in making the experience possible.

DIGEST OF DISCUSSIONS HELD

We realized that any discussion of actual problems within the Society or in the modern world required a basic understanding and appreciation of the essential Quaker spirit. Naturally there was a wide difference of expression as we tried to formulate our conception of this spirit, yet a striking similarity of thought was evident among us. In combining the spoken thought of some fifteen people, much is lost of the beauty and force which grows out of the individual effort and expression. No one who was a part of that group will soon forget the *feel* of it, although the words which were said will fade, as did the beautiful sunset across the bay. It is a difficult and rare experience when faith, "the substance of things hoped for, the evidence of things

not seen," is being brought forth into tangible form. A summary, however, is all that space will permit, despite the loss.

While religion is generally considered to be largely a matter of experience, Quakerism recognizes that the expression of religion is as important as the experience itself. What influences us deeply will naturally find expression in our lives, or it has not become a real part of us. Through what we call "practical mysticism" the true Quaker finds himself translating his own experience of God into all his human relationships. This simple fundamental of Quakerism seems to carry with it certain practical and compelling implications. There are a whole train of Quaker testimonies which can be tested by applying them to facts in life. As they are proven to square with these facts and to alienate social evils, we come to see their validity.

Jesus continues to be our supreme and constant challenge in working out our Quaker way of life. Just as he found himself bearing the burdens and reviving the hopes of man, so we shall find our hands set to difficult tasks which today call upon us, as Quakers, as we come more and more to find God for ourselves. We believe that in the silence of whatever forms of profitable worship we may adopt, there will come to us as individuals or small groups a growing understanding of the life of the spirit within us and its inevitable application to many concrete, social problems. Worship, then, seems to us to be the way by which we may both know God and serve him in our day.

A concern because of the lack of young people in Friends meetings in many places was expressed, and a good deal of discussion followed. Caution was expressed against the creation of many activities in connection with our meetings for worship with the primary object of attracting outsiders into membership. It was felt that we needed to discover more clearly for ourselves the reason for a Quaker position in the light of present conditions.

In the consideration of prayer, a definite protest against formalism was registered, whether private or family prayer, or in the meeting for worship, but the practice of setting aside time in which to definitely strive to enter into a spirit of prayer was considered of value. Prayer releases forces not yet understood, and serves as an inspiration for action. Prayer for material things, while generally deprecated, might be justifiable if the motive were unselfish. The prayer of Jesus before the crucifixion was cited as an example of the right prayer attitude—one of submission of one's own will and purpose to that of God.

When discussing marriage and divorce, it was felt that the care Friends meetings have always exercised that the contracting parties were taking their marriage seriously and carrying it out in simplicity is largely responsible for the comparative rarity of divorce among Friends. This attitude was approved. At the same time the Society should adopt a tolerant attitude toward separation when a mistake has been made, while attempting to remove the causes of divorce as much as possible. The Meeting Committee should, in our judgment, include giving any advice or information to young people that they may desire, particularly when they have no near relatives. The career-home conflict was spoken of, and it was agreed that Friends' attitude assured women an equal opportunity with men for self-expression. But it was strongly emphasized that children in the home create a joint responsibility of primary importance, and that their best development should motivate the organization of family life. The home is just as much as ever built on mutual self-sacrificing love.

A BETTER SERVICE MOTIVE

The present trend in the field of industry toward industrial trusts, giving into the control of small moneyed groups tremendous power over human lives, was discussed. Suggestion was made that public control of necessities with private control of luxuries might be beneficial, while at the same time state control might tend to decrease private initiative. A more clearly defined service motive is needed in business. Economic conditions control business more effectively than anything else. Experiments such as the Columbia Conserve Company, where employees share in the ownership and control of the business were commended. Friends should be prepared to offer a more satisfactory solution than the mere giving of material aid in crises such as the one at Marion, N. C. More attention should be given during periods of economic prosperity to the preparation for low levels that will inevitably come. The national and international implications of our business and industrial crises were presented, and the necessity for cooperation between executives, economists and employees in solving difficulties was emphasized. Friends should perhaps work toward the injection of new incentives and motives in the field of industry.

It was recognized when discussing peace that the economic approach is vital, and that the distribution of population and resources over the world create real issues. Rapid increase in population in some countries, with little desire or opportunity to emigrate, is causing problems in many places. Exportation of capital decreases the tendency toward high tariff, and international banking is therefore a step in the right direction. Interference in small countries by great powers is often due to a combination of motives, but is usually provocative of distrust and conflict. The military system, which includes the R. O. T. C., the C. M. T. C., Rifle Clubs, etc., is becoming strongly entrenched in U. S. and creating a militaristic mind-set. A national Young Friends Committee is working to stimulate the thinking of young Friends who are taking the drill in colleges, calling to their attention the inconsistency between peace testimony and military drill. This committee should have the active support of all young Friends. Local meetings are too often indifferent to their responsibilities for developing a conviction against military drill. The cadet system in Canada, unfortunately supported by a trust fund, is rousing increasing opposition. The work of Friends in Toronto in drawing into active unity the peace forces of that city was cited as a challenge to Friends elsewhere.

FRIENDS AND RACE RELATIONS

A survey of most carefully gathered data on the character of races reveals little evidence for belief in the inherent superiority of one race over another. In fact, the term race has never been defined satisfactorily nor its limits determined. It is probable that innumerable crossings of racial stocks since prehistoric times have resulted in the wide-overlapping of race characteristics. Intermarriage has always existed, and it seems likely to continue either legally or illegally. It takes place among contiguous groups of people. Scientific study makes it increasingly difficult to believe that human inheritance follows the Mendelian law. And it seems fairly clear that human evolution does not take place according to unilateral form of development. The ever upward trend of civilization apparently occurs in areas of contact and intermingling where to varying degrees combinations of culture take place. Such combinations may be productive of new cultures which are both broader and better adapted to the advancement of peoples.

These considerations are of importance to Friends who feel responsibility for conditions which face the Negro in America. In spite of growing sentiment in favor of Negro education, home ownership, and social welfare, there seems to be an increasing opposition in both north and south to providing these benefits in institutions for white people. A survey of the position of Friends who have made the most far-reaching contributions to a solution of the race problem indicates that the Society cannot approve race segregation as an ultimate method of dealing with the Negro. Inadequate legal protection, health facilities, educational opportunities, and political and

social freedom usually follow a segregation policy which subjects a minority group to the will of a majority body. Friends should help Negroes to rise in their own groups that they may achieve skills in every type of endeavor equal to the best. At the same time they should educate members of the white race to appreciate the best in the Negro group, giving opportunity to those whose ability genuinely merits it.

YOUTH LEADERS CONFER AT TORONTO

"Three in One" is descriptive of what occurred in Toronto, Canada, during the week of June 23 to 29. The International Convention of Religious Education which assembled in the Provincial Exhibition Park was the central conference of three. While the main convention was in session the American Youth Council of North America met in the beautiful buildings of Knox College. From Friday to Sunday the Council partially merged with a larger conference of young people and both in turn cooperated with the main convention.

The Council may prove to have been the most significant gathering of young people held in North America in recent years. Youth must soon become Christian leaders; youth must help solve the problems of young people; youth must help build a program for the Church, consequently the Council met to face the future. The membership of two hundred delegates, all between the ages of 19 and 23, was carefully selected by the religious agencies of North America. Nearly every state in the Union and every province of Canada was represented. These two hundred delegates representing nearly every denomination sat down together and for five days shared the rich contributions of their own denominational heritage and the gifts of their various backgrounds and experiences.

During the past four years a wide range of material has been gathered by leaders of youth concerning the problems of young people. This material served as a text for the Council. It was found that the problems of young people can be arranged into six groups; namely, problems concerning Jesus Christ, Christian conduct, other youth, Church unity, worship and prayer, and a Christian Society. Commissions were organized to study each of these subjects. Our task was to study the problems that had been discovered to be in the minds of young people and to develop a program to be studied by youth groups throughout North America during the next four years. Thus it was necessary first of all to discover what seemed to us to be the Christian solution to youth problems. This course was taken to afford a background from which we might work rather than to predetermine the answers to youth queries. Then the Council proceeded to outline ways and means by which other young people might be led to interpret their problems in the light of the teachings of Jesus. When each commission had agreed separately, their report was submitted to the forum where the work of each commission became the work of the entire Council. The reports shall be released for publication soon; then it is hoped by the Council that all religious agencies and leaders of youth will avail themselves of what may be properly called a "youths' program for youth."

The Christian Youth Conference which met during the latter part of the week was also a selected group which represented a wide geographic area and a diversity of thought and practice. To this group were submitted for discussion the findings of the Council.

The Canadian Young Friends were represented in the Council and Youth Conference by Alex Hay, of Toronto, Canada. From the United States the Young Friends work was represented by Alice Hazard of New York, Jeanette Hadley of Iowa, Alma Hadley of Indiana, and Ruth and John Ferguson of Nebraska. One Quaker, J. B. Mathews, secretary for Fellowship of Reconciliation, served as research leader for the commission on Christian Society.

JOHN H. FERGUSON.

CONVENTION OF RELIGIOUS EDUCATION

"Go—teach" was the theme of the International Convention of Religious Education which convened at Toronto from June 23 to June 29. The Convention Slogan "Every church a school in Christian living" was the basis for the great questions underlying the program for the week. The thought of the group was directed to these questions: 1. "What are the objectives or aims of religious education?" 2. "What needs are unmet by the present program?" 3. "What plans and emphases should we undertake during the next four years?" The program of the week was divided into three sections attempting to clarify the thinking of church school leaders on these subjects.

The morning conferences and study groups dealt more intimately with these questions in various age groups, thinking particularly of the needs which are unmet by the present program and how the program might be changed to meet these needs.

The importance of religious education cannot be over-estimated. Civilization is the expression of religious belief. If we are to preserve this civilization, and add to it, it will be necessary to plant in the hearts of coming generations a strong Christian faith.

As the Christian Youth Conference met during the latter part of the week and began a study of the problems presented by the Youth Council, it was apparent that youth is vitally interested in all phases of life from a Christian standpoint. Youth is willing, yes anxious, to aid in this great program of adequate religious education.

WORK OF PEACE CARAVAN

The young men, Nevel Gee and Clark Kerr, of Swarthmore College, Pa., did a good piece of work in this city. These young men came to Richmond, Virginia, July 14, as strangers, tired and hungry after a long drive in their Buick car. They immediately tried to see Judge Ricks of the Juvenile and Domestic Relations Court. As soon as their identity was known they were properly directed and assigned by Dr. Clem Outland, a former Friends Service Committee worker during the world war in European reconstruction work.

The boys cleverly introduced themselves as Peace Caravaners and proceeded at once to arrange their schedule for the week's activities. Their introductory remarks always aroused interest in their hearers. They stressed the inevitableness of peace as an economic, social and political reform, the futility of war and its useless waste of money and property. The Jesus Christ way was being recognized as a stronger protection and safeguard of progress than the propaganda of hatred. The whole system was growing more and more toward world unity—thus World Peace and tranquility is possible within a few generations. The instinctive impulses to fight and retaliate may be overcome by higher ideals than acquisition of power by force. They stressed the economic wastes and loss of life in the path of war, and after all, Nations must get together in conferences and settle their disputes and cooperate with each other in an effort to exist harmoniously.

From July 14 to 21, the Peace Caravaners filled twenty-three appointments. The total number hearing the message was approximately 1,600 people. We believe they accomplished their purpose, in getting people to think along constructive lines to create sentiment for good will and friendship.

Thanks to the American Service Committee for the Peace Caravan work they are sponsoring. The Richmond Religious Society of Friends was glad to assist this Caravan in helping to arrange for appointments and caring for them while here.

MATTHEW F. WOODARD,
INEZ D. WOODARD, *Clerks.*

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

DEEP IN THE SHADOWS

Editor THE AMERICAN FRIEND:

"* * * But they have practically nothing. His wife is having to sell everything she can to meet necessary expenses. They have five children and she is going back to live with her folks. He did have a one-thousand-dollar life insurance, but they had been compelled to borrow some on this, and their automobile is mortgaged at the present value. She has had to forfeit a rug on her store bill, and possibly her oil stove on another bill. Their expense of travel * * * was more than one hundred dollars."

What an appealing picture of the shadowy side of life! This is not the story of the Chinese famine, nor yet of city slums, not even of the strikers in the coal fields.

It is the picture in part of the condition of a family, and that of a minister, too, in the Five Years Meeting, where the head of the family, after years of faithful service to the church, has just gone to his eternal home.

The paragraph is from a letter of appeal from the Superintendent of one of our Yearly Meetings in the Five Years Meeting, addressed to the Committee on the Disbursement of Funds to our Aged and Infirm Ministers and Missionaries. The Superintendent asked for a beggarly $100.00 with which to relieve the financial situation in the family just a little bit. It was for the help of a minister's widow and a minister's children.

What would you have said in reply to such a heart-rending appeal? You would have voted the $100.00 at once, wouldn't you, had you been the disbursing committee? What did our committee do? We said "No." Cruel hearted weren't we? Ought to have another committee. To be sure we ought. But we *had* to say "no," although it broke our hearts to say it. We had to say to the Superintendent, and the widow and the five children, "There are no funds."

The committee must justify itself by saying that this situation is not of its choosing. We tried to guard against it with earnest appeals for an increased allotment in the current budget, knowing the situation at first hand, but that's another story. The year 1930 is the tenth successive year in which, acting for the Five Years Meeting, the committee has sought to bring a little relief to a few of our faithful workers, who by reason of age or ill health, have fallen within the shadows. The claims upon our modest budget which have been placed at our disposal have gradually increased until the regular payments are now about $1,200 per quarter, or $5,000 annually, and in every case the allotments are pitably small in proportion to the needs.

To our great regret the checks for the recent July orders overdrew the account. Then came an earnest appeal for temporary aid for a minister who has served the whole church faithfully, and an order was drawn for $50, with instructions to hold the check until the necessary funds were in hand. Almost immediately an appeal came from another Yearly Meeting asking temporary aid for one whose ministries have extended into every Yearly Meeting. Again an order was sent with instructions to hold the check until funds were in hand.

Within three more days came the heart-breaking letter from still another Yearly Meeting, from which a paragraph is quoted at the beginning of this article. It is because there are in sight no immediate moneys that the committee feels impelled now to refuse all other orders, for to accept further responsibility for new appeals will tend to mortgage the funds with which to meet the regular October payments.

Until the Executive Committee meets next May to adopt a new budget for the Five Years Meeting, there are no moneys in sight for this relief fund except such as may be paid in on the $3,000 budget allotment made by the Executive Committee last May, plus the possibility of the repayment of a balance of $1,500 loaned to another department of the Five Years Meeting two or three years ago, but for which the moneys are not in hand for repayment now. It seems to the committee more than likely that during the next twelve months there will be worthy appeals for not less than $6,000, and that is an amount that may be exceeded.

The committee wants Friends to know that no allotments are ever made except upon the recommendation of the properly authorized agencies in the various Yearly Meetings. Supplementing these recommendations, our committee requires in every case a statement of the facts and circumstances upon which to base its own conclusions.

The above is the picture with which the committee is almost daily confronted. We wonder what Friends are ready to do about it. We have already asked the Chairman and Secretary of the Central Committee for the privilege of making an appeal for extra funds if needed, and have been assured unofficially that no doubt the request would be granted. The emergency has come sooner than we had anticipated, by reason of these extra appeals, but both the Chairman and Secretary of the Central Committee are in Europe. As Secretary of the disbursing committee, I am therefore taking the responsibility of making this recital of the situation, together with the information that checks sent to the Treasurer of the Five Years Meeting, 101 South Eighth Street, Richmond, Indiana, and marked plainly "Friends Ministerial Relief Fund," will be placed to the credit of this fund, and will thus enable our committee to continue in some small measure to dissipate these recurring shadows.

S. EDGAR NICHOLSON,
Secretary of Committee.

New York City.

SELF-DENIAL WEEK CALL

At the time of the Indiana Yearly Meeting Minister's Short Course recently held at "Quaker Haven," the financial situation in the Yearly Meeting was seriously considered and, after a time of very earnest thought and discussion, it was unanimously agreed to ask all our meetings to observe the first week in September as Self-denial week. In that week let every member of the several meetings faithfully practice self-denial by leaving off such things as luxuries and even things we may feel we actually need but, for one week at least, we can do without, and put into the work of the Yearly Meeting the money we would otherwise use for ourselves. In this way a surprisingly large sum can be brought together to help save our Yearly Meeting from facing a deficit next September. Meetings that have paid, or are paying their budget asking in full, are kindly asked to join in this effort, for we believe that if meetings go the "second mile" they will get a "second blessing."

It must not be understood that this plan is intended to take the place of, or in any way excuse meetings from, paying into the treasury of the Yearly Meeting the amount for which the meeting is responsible. Is not this a good time to remember the word of the Lord, "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

Unless funds are received in more liberal amounts between now and Yearly Meeting time we shall have a deficit of four or five thousand dollars.

Will your meeting help to bring up what is behind by sending in the amount yet unpaid, by the meeting, and also *all* meetings observing the first week in September as suggested above?

Yours in the service of Christ,

CHAS. E. HIATT.

Winchester, Ind.

MISSIONARIES RETURNING TO THE FIELD

If present plans carry through, Alice I. Kennedy, now on furlough, will return this fall to her work in Jamaica. She is supported by the Woman's Missionary Union and Friends of Pleasant Grove Quarterly Meeting in Western Yearly Meeting. Margaret R. Parker, who has had five years of service in East Africa, will return in September or October to her work at the Kaimosi hospital. Recently Margaret registered in the Province of Ontario, Canada, as a nurse. This will give her professional recognition in Kenya Colony. The younger women of the Five Years Meeting are supporting Margaret in part.

James and Phyllis Sutton, and their small daughter, Patience, will sail for Palestine late this summer. They have both served as educational workers in Ram Allah. For a time it seemed that they would not return to their chosen field because of a lack of funds. They are not included in the 1930-31 budget. Eastern Friends became so concerned for their return that they undertook the task of securing the needed money. One Friend has pledged $1,000.00 and other funds will be made available soon.

Friends will recall that the Board at its May meeting accepted Dr. Bryan and Edith Michener for service as way might open. The budget did not carry an item for their allowance, but Friends both in the East and West, realizing the imperative need of a doctor on the African field during the coming furlough of Dr. Bond and family, have made possible the sending of these splendidly equipped and consecrated young Friends to Africa.

Communications from monthly meetings in various sections of the Five Years Meeting indicated that Friends are deeply concerned for the program of the work of the Mission Board and are doing their utmost to give regularly and generously.

Friends will be interested in knowing that a new Holding Company is being organized to take over the ownership of Friends school and mission property in Mexico. In the early days of the Mexico work Friends property was held by an incorporated body of men in the United States. With the drafting of a new constitution in 1917 and the passage of land laws by the Mexican Government, the old Holding Company became defunct. Douglas L. Parker, Clyde E. Roberts, and a number of Mexicans have worked long and tirelessly to effect an organization that would be in harmony with Mexican law. Their efforts bore fruit in June of this year when a group of Mexican and American Friends met at C. Victoria to begin the legal process of organizing a Holding Company. The process will probably be completed by December. The Mission Board deeply appreciates the courtesy of Mexican officials and the perseverance of the Mexico Mission.

The Mission Board Executive Committee felt that Clyde E. Roberts was so indispensable to the perfecting of the Holding Company that he should be asked to remain in Mexico for another year. To remove him now might result in loss far in excess of the allowance to keep him on the field. Steps were therefore taken to secure funds to meet his allowance.

Another weighty problem with which the Executive Committee had to deal was presented by the Board of Governors of the Happy Grove School. Friends will recall that the Executive Committee of the Board eliminated from its budget $1,800.00 for the Happy Grove School. In an attempt to carry on, the governing body of the school has outlined plans calling for a survey of the school and its future which will probably be followed by an endowment campaign. Florence Mae Smith, head mistress of the Girls' department of the Happy Grove School, formerly supported by the Board, has been employed by the Board of Governors for the coming year.

The Board in annual session last May passed a Minute "that the missionaries in the service of the Mission Board shall automatically be retired at the age of 65." The Jamaica Mission reported to the Executive Committee that H. Alma Swift and Mary E. White have come under the ruling in June. These missionaries have rendered a long and beautiful service in Jamaica. Many men and women and children have been blessed through their labors, homes have been purified, communities have been transformed, schools have been established and churches have been founded. They have simply and effectively witnessed to the gospel of the grace of God as revealed in Jesus Christ, and Jamaica is better for their witnessing. They will continue to live in the island of their adoption.

Henry D. and Alma W. Cox, who for twenty years have given their best to the Cuban people, have felt led to withdraw from the field and relocate in the States. Their departure from Cuba has left a vacant place in the life of Cuban Friends and they will be greatly missed by their many friends. The Society owes these loyal workers a lasting debt of gratitude for faithful service in Cuba.

The Executive Committee was cheered by reports from Detroit Meeting. Donald B. Spitler and wife are making friends in the city and the meeting is showing signs of new life even in the middle of a very hot summer.

These are some of the matters which were before the Executive Committee of the American Friends Board of Missions in session July 22-23. It is hoped that Friends everywhere will pray for the work, the laborers and giving of funds.

INDIANA RURAL LEADERSHIP SCHOOL

The second annual Indiana Rural Leadership School was held at Purdue University, West Lafayette, Indiana, July 14 to 25, with an enrollment of over 150 or close to 200 in all. Students were present from Illinois, Kentucky, Ohio and Indiana. So far as could be ascertained there were but three Friends students enrolled: Ernest Kivett of Stilesville, Indiana, and Kenneth and Geneva Eichenberger, Hemlock, Indiana.

The faculty and courses of instruction were of the highest type and were greatly appreciated by the students. No limit was placed on the number of courses which a student might enroll for, since the experience of the first year showed that those from out of the immediate vicinity of Lafayette were anxious to take all they possibly could in order to make the most of the time while there. Classes met regularly from 7 a. m. to 4:30 p. m. with satisfactory enrollment in all, usually two classes meeting at the same period.

Practical suggestions for practical plans that are workable in rural and village districts were presented by the various instructors in their courses. For a course of general rural education, the studies offered by the school this year could hardly be excelled. Much food for thought was furnished by those who came with their challenging statements, and discussion was participated in freely by pupils and instructors.

Plans for the coming year and future of the school were briefly discussed in the final assembly period and include an elaborated program of instruction to be offered in such a way that any student who shall attend for three years will have received a well rounded course of training in rural leadership, and the school plans to issue to such a certificate attesting their completion of the three years' training. Furthermore, feeling the need for a devotional period in connection with the activities of the school, efforts will be made to have Dr. A. W. Nolan of the University of Illinois, an instructor this year, return next year and conduct a twenty-minute devotional service daily.

"Camping out" was a splendid diversion for some of the students who brought tents and equipment. A camp site at Harrison Heights, near Battle Ground, Indiana, was made available to students of the Rural Leadership School without cost. In this way a considerable saving on expenses was made possible.

Too much cannot be said in praise of the efforts of Professor O. F. Hall and other members of Purdue University faculty, who did all in their power to make the courses well worth while and caring for the personal convenience of the students.

KENNETH L. EICHENBERGER.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE DOINGS OF FRENCH FRIENDS

The sixth Annual Meeting of French Friends, held at Pentecost, or Whitsuntide, June 7-9, was a great success, and showed a wonderful and growing spirit of harmony. The various reports presented show definite growth in the work.

The Student Club — "International Youth Circle"—increases steadily in size. There is now an attendance of sixty to eighty at the Saturday social gatherings. There seems to be a growing interest in peace among the students, and a small group has taken up a serious study of international subjects. Several young men enrolled for work in the inundated areas of France. One of our French students who recently spent several weeks in Poland, met groups of Polish pacifists, and urged them to found an International Center, "inspiring them with that in Paris, especially by the work of the Youth Circle." Pani Jagmin, well-known to our workers in Poland, was of such help to him during his stay.

Seven or eight organizations meet at the Center, such as the Committee for Diminution of Crime, Women's International League for Peace and Freedom, Social Aid for Young Men—which, during its first year, found over 300 jobs for young men discharged from prison.

Public Lectures on Quakerism have been given in several places by Henry van Etten.

FRIENDSHIP WORK

The Center works always for better relations with Germany. Ella Barlow spent a month in Germany last winter, making the acquaintance of German Friends and pacifist organizations. Our German Friend, Wilhelm Hubben, brought thirty German teachers to France last year. He gave them a reception at the Center, and Professor Dumeril induced the local authorities at Nantes to organize an official reception there.

After the terrible floods in the south of France, the French Monthly Meeting launched an appeal for funds, the result of which enabled the work of Civilian Reconstruction to begin, under the leadership of Pierre Ceresole and Pastor Roser of the Fellowship of Reconciliation.

WORK WITH CHILDREN

The French Friends have carried on some work among children during the past year. A moving-picture machine bought last autumn was used for the first time at a children's Christmas party. Of the thirty children invited, a good number came, and twenty between six and nine years of age were enrolled in a children's group which met in the Center weekly for three months, for religious instruction, etc., with moving pictures (educational and amusing) every other week. Several children then moved away and the work was discontinued, but, says the report, "We feel the experiment should be continued on a larger scale."

Besides this about twenty little girls have met since last November monthly in the home of Marcelle and Henry van Etten at Montmorency. They call themselves "Heure Joyeuse de Montmorency,"—the Happy Hour. The meetings are not religious in character, but instructive, educational and pacifist. Over 300 copies of the annual paper, "Children and Peace" were distributed this May, as the previous year, among pupils of the Montmorency grade schools.

SURVEY OF RELIGIOUS PEACE WORK

"Bertram Pickard, international Quaker leader at Geneva"—we quote from the *Christian Century*—"is chairman of the commission which will conduct a complete survey of efforts being made by religious agencies throughout the world to further international peace. Thirteen other leaders in religious and social service have accepted positions on the commission, which is operating under the auspices of the World conference for international peace through religion, which has headquarters in New York City. Among these members are: Paul Kellogg, Henry A. Atkinson, Robert E. Hume, Rabbi Pool, Walter Getty, all of New York; Dr. Ariel Mension, Jerusalem; K. Natarajan, India; T. T. Lew, China; Rennie Smith, England, and John A. Ryan, Washington. The report of the commission will be made at the conference which is to be held in 1932. Thus far, 20 world religions are cooperating in preparations for the conference."

HENRY VAN ETTEN

Henry van Etten is secretary of all the groups working for Prison Reform, and is kept very busy with this work and the regular Center business. During the year, he made three visits to Alsace, one to visit reformatories there, the second to establish a branch of the Committee for Diminution of Crime—which is also the Prison Reform Committee. The third was to help organize a rescue movement for boys at Strasbourg, and to give several lectures. He has visited and lectured in Switzerland, Normandy, and other sections, and has published several articles.

Henry van Etten, by the way, expects to visit the United States for a couple of months this autumn. He expects to arrive about the middle of September.

TEN YEARS OF SERVICE

Frau Fernbach is the skilled two-language stenographer of the Friends Center in Berlin, and Herr Inselmann is the office factotum, who can do anything from solving a bank account to getting a Russian visa. We all know who Gilbert MacMaster is. A recent letter from the latter says:

"Yesterday Frau Fernbach, Herr Inselmann and myself had a little celebration of our own. It was a very enjoyable affair, the occasion for which was that the connection with the Mission of us three dates back to March, 1920. Herr Inselmann came first, and Frau Fernbach and I a little later in the month. We enjoyed our dinner so much that we thought it would be a shame to spoil it by working afterward, and so we closed the office for the rest of the day."

He goes on to say: "The Student Club meetings have been particularly well attended this year, and there is a good deal of life in the Quaker group meetings. The attendance at these meetings is fully twice as large as it was a year ago. The Quarterly meetings which have placed a certain amount of responsibility upon the members of the Berlin group have certainly helped to strengthen the feeling of belonging together."

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QUAKERDOM · AT · LARGE

The Young Friends Peace Caravaners of North Carolina, Allen White and Edmund Blair, while in Arkansas, early in August before they return to the Old North State, will honor Fellows Nest, Bella Vista, with their presence for a few days and enjoy a very cordial welcome from Uncle Henry and Aunt Melissa.

* * * *

George Rogers Taylor who has been teaching at Amherst College will have Sabbattical leave for next year which he will spend in research work at Harvard University. He and his wife, Mary Henderson Taylor, have enjoyed fellowship with the little group of Connecticut Valley Friends which meets once a month and they look forward to fellowship with the Cambridge meeting group at Boston, Mass., this fall.

* * * *

H. Clark Bedford, Dean of Penn College, Oskaloosa, Iowa, with his wife and two daughters after visiting in New York State, spent Sunday in Richmond, July 27 and worshiped with First Friends where he formerly was pastor. They were hastening homeward despite the intense heat and the invitations of friends to tarry longer as summer work in connection with the College program was requiring attention.

* * * *

Matthew F. Woodard, 3536 Grove Ave., Richmond, Virginia, would very much appreciate it, as clerk of his Monthly Meeting, if any Friends Meeting having members located in Richmond, Virginia, would kindly inform him of that fact. Many Friends are lost from church affiliation because of a lack in follow-up work. Please give name and address and effort will be made to locate and interest them in the local meeting, corner of Park Ave., and Meadow Street.

* * * *

S. Edgar Nicholson of Brooklyn, N. Y., Secretary of the Committee on Disbursement of Funds to Aged and Infirm Ministers and Missionaries, has an appealing letter that appears on our Correspondence and Comment page which should claim the active attention of those able and willing to share through generous contributions in meeting the needs of worthy Friends "deep in the shadows." When you have read his letter bring the matter to the attention of others and to your Monthly Meeting.

* * * *

Since Thomas E. Jones took the presidency of Fisk University four years ago, the finances of the University have increased by more than a million dollars. The new library building, which together with endowment was provided through a $400,000 gift from the General Education Board, is nearing completion. Across the road from Fisk, the Meharry Medical College is erecting a $2,000,000 plant on a new campus. The support of the Rosenwald fund and the General Education Board makes this the greatest institution for the medical education of Negroes in the world.

* * * *

The second issue of the Young Friends International paper, *The Quest*, the July number is now available for those who may not have yet subscribed. This is an international quarterly and, with the growing interest in foreign affairs, it is felt that all Friends should see *The Quest* which is trying to express the thoughts of younger Friends on matters of popular interest. The number of subscriptions received since the April issue has been most encouraging but there may be other Friends who would like to have this paper regularly. Dorothy F. Reynolds is the editor, Friends House, Euston Road, London, N. W. 1, England.

NEWS OF OUR MEETINGS

Glenda Briner, Edna Shandy, Mildred Lee, Wallace Warren and Mills Carter, accompanied by Frederic E. Carter, were the young people who represented the Winchester Meeting at the Quaker Haven Conference held at Dewart Lake July 9 to July 13. Most of the delegates at this conference were of high school age, an age when the young people are beginning to manifest a keener interest in youths' activities and to realize the value of such work. They not only enjoyed the fun of camp life but the serious side as well. In their reports, they spoke of the morning watch and the vesper service as being especially inspirational, which proves that they caught the keynote of the conference. They reported the camp as much improved and all expressed a desire to attend the conference again next year. Mrs. Carter sent a beautiful bouquet of sweet peas from her own garden, which arrived at the lake in splendid condition. The flowers were placed on the dining room table and were recognized as a gift from the Winchester Meeting.

* * * *

Joy Ridderhof, missionary elect to Honduras, gave the message at the Sunday morning service at First Friends church, Los Angeles, California, on July 20. The topic was "Ye Are My Friends" taken from John 15:14. Miriam White was the leader of the evening meeting, the topic being "Good Vacation Reading." On July 15 the Quakerettes met at the home of Dr. and Mrs. James T. M. Allan, 2101 Fifth avenue, where they enjoyed a pleasant evening.

* * * *

Maude Carter Smock, pastor at First Friends Church, Everett, Washington, has accepted the call of the meeting to serve another year. Under her able leadership, the meeting has grown spiritually and numerically. The membership is happy in the thought of having her and her family with them another year.

* * * *

The Friends Bible school at Greenfield, Indiana, had a very enjoyable and profitable day on July 20. Pearl Barrett from Greenfield and Thelma Stafford from Westland, delegates to the State Sunday School Convention at Huntington, gave splendid reports. Following the meeting for worship, the school went to Riley Park for the annual picnic dinner. In the evening the union service for worship was held at the Friends Church. Maud Hastings was hostess for the missionary society. Pearl Barrett spoke on "Remaking the City" through cooperation in matters of education, evangelism and race relations. New officers elected were Lucy Hill Binford, president; Caroline Henley, vice-president; Ethel Loudenback, secretary; and Mary Addison, treasurer. Following the regular program Polly Robb put on a clever contest and a social hour was enjoyed.

* * * *

La Junta Heights Monthly Meeting of Friends, in Denver Quarterly Meeting, Colorado, recently recorded as ministers, A. Gordon Rich of La Junta, Colorado, and Harry Covert of Pueblo, Colorado, R. R., as reported by the recording clerk, Elsie R. Marvin.

* * * *

The meeting at West Union near Monrovia, Indiana, has been under the leadership of Leon Roby the past year and he will remain for the coming year. Friends have been able to maintain the usual attendance and interest during the year and have carried on some new activities. The Literature and Peace Committee held a Peace Contest in which there were six contestants, the silver medal being won by Jane Kellar. The meeting has an interesting and helpful Calendar Circle, and a well organized Missionary Society. More than the allotted quota of the United Budget this past year has been paid. "Church Nights" have added to the interest in the transaction of business and social activities. The Sunday school, under the leadership of Arnold Keller, was able to reach 100% and maintain that standard for the past two years.

Seven members took the Teacher Training Course at Martinsville, and three delegates attended the state convention at Huntington. The School also participated in a community daily vacation Bible school in which more than one hundred were enrolled.

* * * *

Wessington Springs Quarterly Meeting, composed of the three monthly meetings in South Dakota, was held at Aurora near Stickney, June 28-29. Delegates were present from both the other meetings, Harmony fifty miles away and Empire four hundred miles near the Black Hills. A resolution was adopted commending Attorney General Mitchell for his ruling against compulsory military training in the State schools and encouraging our senators and representatives to take a stand against the unreasonable demands of our military leaders. Walter H. Wilson, Yearly Meeting Superintendent, was called away Saturday morning to attend a funeral in Nebraska. Martin Williamson of Empire, who as pastor without salary has built up a flourishing meeting in that place, spoke in his stead and also brought a helpful message on the work of the Holy Spirit on Sunday morning. At the close of this service Elizabeth A. Hanson was called to the platform and presented with a beautiful wrist watch by May Grieve of Harmony on behalf of her many friends in the Quarterly Meeting in appreciation of her eighteen years of work as clerk of the Quarterly Meeting. She has made the trips regularly to Empire, 400 miles away, as well as the other points. A local young people's orchestra gave helpful vocal and instrumental music at both Sunday services. Sunday afternoon an interesting peace program was given prepared by O. J. Marshall, the Quarterly Meeting Peace Superintendent. Short talks and readings on different phases of the peace question were given by several persons. A prohibition program is being prepared for next Quarterly Meeting to be held at Empire, August 23-24.

* * * *

The pastor of First Friends Church, Los Angeles, California, R. Ernest Lamb, will be on vacation from ministerial duties during August when the pulpit will be supplied with other leaders. Those who will preach on Sunday and who will lead the mid-week prayer meeting on Wednesday evenings are the following: August 3, 11 a. m., John Shober Kimber; August 6, Joy Riderhof; August 10, Frank W. Dell; August 13, Addison H. Reynolds; August 17, Frank W. Dell; August 20, Morris and Evangeline Kimber; August 24, Addison H. Reynolds; August 27, Stella F. Jenkins. Ernest Lamb will be in the pulpit on August 31. The next Brotherhood meeting will be on September 2.

Ventures in Belief

Edited by Henry P. Van Dusen

Christian convictions for a day of uncertainty are here given by some of the foremost thinkers of the day—Reinhold Niebuhr, Rufus M. Jones, Kirby Page, Harry Emerson Fosdick, Henry Sloane Coffin and others. Under the general heading, "What I Believe", each author takes up a different problem and gives his particular contribution out of his own experience.

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MARY MENDENHALL HOBBS

For half a century a prominent figure in the educational and religious life of North Carolina was Mary Mendenhall Hobbs, who passed away at her home at Guilford College, July 20, 1930, in her seventy-eighth year. In rich fashion she had contributed to the institution of which her husband, Dr. L. L. Hobbs, is president emeritus. A woman of great intellect, with splendid power of expression and of reasoning, natural endowments added to by wide and trustworthy knowledge, she ably shared her thought with her community by means of the printed page. In his tribute to her life and splendid service, the editor of the Greensboro *Daily News* says: "Her real distinction was in the character of her thinking, rather than its dynamics or the beauty in which it was clothed. It was straight and true and wholesome; magnificent in its simplicity, its directness, its earnestness. . . . She radiated a culture based upon the eternal verities, a passion for truth, a philanthropy which exemplified the very ideals of her sect, the Friends. She yielded to the burden of the years, but never grew old in mind, or knew infirmity of soul."

Born at Florence near Jamestown, N. C., she was the eldest daughter of Nereus and Oriana Mendenhall. For a number of years her father, known as a man of remarkable attainments, was head of New Garden Boarding School, now Guilford College, and in so far as the education of one so constantly acquiring knowledge and so cultured as she could be termed formal, it was received here and at Howland school, Lake Cayuga, N. Y. Following her graduation at Howland in 1875, she taught one year in that institution and at New Garden for two years. In 1880 she was married to Dr. L. L. Hobbs and during his tenure of office as president of Guilford College worked in intimate and effective cooperation with him, her sagacious counsel and her practical help proving valuable factors in his successful administration.

Known as a pioneer in the movement in the interest of higher education for women in North Carolina, she evidenced a lively interest in religion and education, particularly in the education of girls. She was largely instrumental in founding New Garden Hall, which is a very real help to girls without sufficient funds to finance their college education. In 1921 the University of North Carolina conferred on her the degree of Doctor of Literature. Deeply interested in nature, she had written extensively on subjects of religion and education, and matters of a historical character were treated in engaging literary style. She had often lectured on education and temperance and was long prominently identified with the Woman's Christian Temperance Union. She shared heartily and capably in the work of Friends and for a time was a member of the Executive Committee of the Five Years Meeting.

The Hobbs home had become widely known as a center of hospitality, particularly for former students of Guilford College. Her interest in other people was friendly and unselfish, and her contributions to the welfare of others was genuinely altruistic. Many acknowledge indebtedness because of the benefactions of her useful life. In later years she suffered the handicap of dimness of vision and slightly more than four weeks ago she underwent a minor operation. Bronchial pneumonia later developed which was regarded the immediate cause of her death.

She is survived by her husband, three sons and a daughter: Dr. L. L. Hobbs, president emeritus of Guilford College; Dr. L. L. Hobbs, Jr., a physician at Ridgeway, Va.; Dr. A. W. Hobbs and R. J. M. Hobbs, both members of the faculty of the University of North Carolina; and Mrs. R. D. Korner of Charlotte, N. C.; also two sisters, Mrs. George Moore of Liberty, N. C., and Mrs. A. W. Blair of New Brunswick, N. J.

Funeral services were conducted at the home by Joseph Peele, pastor of New Garden Friends Meeting, of which she had been long an active, devoted member, and interment was made in New Garden cemetery at Guilford College.

BIRTHS

TAYLOR—To George Rogers and Mary Henderson Taylor, Amherst, Mass., May 31, 1930, a daughter, Debora Macy.

DEATHS

FOLAND—At the home of Roy and Clara Carr, near New Burlington, Ohio, June 18, 1930, Adolphus V. Foland, aged 80 years. He had made his home with them since the death of his wife, Martha Compton Foland, several years ago. He was an overseer in the church for many years and until the infirmities of age came upon him was active in all church affairs. For more than forty years he taught the Bible class, an earnest, conscientious Christian, often bearing public testimony to saving grace. He was the last member of the building committee in charge of building the brick meetinghouse at New Burlington. Funeral services were held here, conducted by F. M. Scarff, a Methodist minister from Spring Valley, who was a close friend. Interment in New Burlington cemetery.

ANDREWS—At her home in New Providence, Iowa, June 23, 1930, Lillian, wife of H. W. Andrews, and daughter of Zachariah and Mary Morris, in her fifty-ninth year. Born at New Providence, where also her life was spent, she was an elder in the church, faithful and active in all departments of church work, and will be greatly missed by all who knew her.

RICHARDSON — At her home in Marshalltown, Iowa, July 14, 1930, Louisa Richardson, widow of William Richardson, in her seventy-seventh year. Born in Blackhawk County, after the death of her parents she lived with her grandparents at Salem and was married in 1883 to Lindley Maddock. To them was born a daughter, Amy Maddock, who survives them. The husband died in 1888 and later she married William Richardson, who also died in 1890. A lifelong member of Friends, she was a faithful worker in the church both at Salem and at Marshalltown. Funeral services were in charge of Rosa Harding. Interment at Salem in Friends cemetery.

WAY—At Sioux City, Iowa, June 27, 1930, from spinal infection following the removal of his tonsils, Robert Frank Way, in his thirty-first year. Born at Waterbury, Nebraska, a birthright member of Friends in Elk Valley Meeting, he was graduated from Nebraska Central Academy in 1922 and served with Friends Reconstruction Unit in France. His wife, Dorothy Orcott Way, to whom he was married in 1929; his father, Evan Way, and two sisters survive him.

GIFFORD—At a hospital, July 22, 1930, Abbie E. Gifford, daughter of the late Ellis and Abby C. Gifford, aged 74 years. A lifelong resident of Fall River, Mass., and a birthright member of the Society of Friends, she was deeply interested in the welfare of the local meeting and attended its services regularly until prevented by bodily infirmity. She was a sister of the late Phebe S. Aydelott, long prominent in the work of New England Yearly Meeting and the Five Years Meeting. She is survived by a brother, Benjamin S. C. Gifford of West Falmouth, Mass., and seven nephews and nieces.

A RESIDENCE OR FARM

LIVE—in EDEN of United States. Buy a residence or farm in southern Grant County. Address R. L. Hearn, Fairmount, Indiana.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

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An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds, Dept. A, 1515 Cherry St., Philadelphia, Pennsylvania.

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A DESIRABLE LOCATION

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

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Richmond, Indiana

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

Provident Mutual
Life Insurance Company of Philadelphia
Founded 1865